

Record

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Sins of past washed away by Christ

EDITOR'S NOTE: This year's Week of Prayer for International Missions, Nov. 30-Dec. 7, focuses on missionaries who serve in South America as well as churches partnering with them, exemplifying the global outreach supported by Southern Baptists' gifts to the Lottie Moon Christmas Offering. This year's theme is "Go tell the story of Jesus." National offering goal: \$170 million.

BOGOTÁ, Colombia (BP) — Sweat dripped from Dut's short, slender body as she hollowed out a grave in the floor of the Colombian rain forest.

Only minutes earlier, the Nu Indian woman had given birth to her ninth child, a boy, but didn't like what she saw. The baby's head was misshapen, pointed — a temporary defect doctors would recognize as the result of an intense labor, but there were no doctors here.

Dut was ignorant and alone, save for several of her children who had tagged along with their mother as she ventured into the bush that day. They watched as Dut laid their brother's tiny body in a shallow hole and began to cover him with dirt.

The newborn shrieked in protest, his arms and legs struggling against the handfuls of cool, damp soil that pressed against his skin. His cries weakened as a wave of earth washed across his face, followed by another and another. Abruptly, the jungle fell silent.

Without pause Dut stood, brushed the caked blood and grime from her hands, and turned toward home.

Lee Rojas (not her real name) felt sick to her stomach. Watching her own two-year-old daughter playing with friends in the Nu

village, the Colombian Baptist missionary struggled to comprehend the cruelty described in Dut's macabre confession. Even worse, she learned that Dut had buried four other children alive — one simply because it was a twin and the Nu people believe the smaller of twin births is possessed by evil spirits.

What Lee didn't know was that the Lord would use these brutal sins to transform Dut's life. Through Lee's witness, Dut would soon be one of the first Nu to begin a relationship with Jesus Christ. The resulting change in her life is a glimpse of the mighty way God is making His Son's name known among Colombia's indigenous, a group of more than 100 Indian tribes scattered across a nation nearly twice the size of "

Spearheading that e Southern Baptist mis: Fernando and Brenda I Born in Argentina, Fernando began his ministry career as a missionary pilot. He met Brenda, a teacher from Saranac, Mi., on a mission trip to Belize. They have been married for 22 years and have four boys.

They're charged with mobilizing the Colombian church for the sake of bringing the Gospel to every Indian tribe.

Lee and her husband, John (not his real name) are among a growing number of Colombian missionaries who've accepted that call. It's a big job, and there's no one-size-fits-all strategy. Whether Betoye, Ticuna or Wayuu, each tribe is as unique as its name with a distinct language, culture, and worldview.

"This is the very edge of darkness," Fernando says. "The overwhelming need of these people is to be delivered from the fear of Satan. ... Without God there is slavery. Without Christ there is fear and that's what they breathe day in and day out."

The Rojas know firsthand what that kind of fear can do. They've lived among the Nu for nearly 10 years and have often watched Nu families go hungry, sometimes for days, because they were too afraid of evil spirits to go hunting in the jungle.

Ransom kidnappings are practically guaranteed for foreigners who try to reach them.

Dut was among the first to listen to the Bible stories and was captivated by what she heard. The Rojas quickly recognized the Holy Spirit at work, bringing Dut closer to confronting her sin.



PLANNING WORSHIP — Missionary Fernando Larzabal (left) talks with Pastor Eliecer Menao before Sunday morning service at Iglesia Bautista Berea, a Baptist church in the city of Pereira, Colombia. (IMB photo)

"She had already learned from the story of Cain and Abel that God knows and sees everything," Lee says. "When we went over God's law of 'Thou shall not kill,' Dut knew she was cornered and that day she confessed."

"I buried these kids alive and now I am on the burner," Dut told Lee. "What will God do with me?"

Then came the story of Jonah and Nineveh's repentance. "I have to do like the people of Nineveh," she said. To the Rojas' surprise, Dut immediately knelt in the dirt and asked for God's forgiveness.

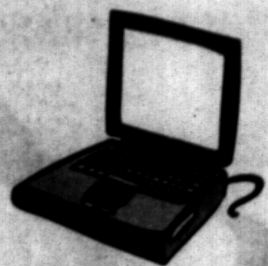
"That was a moment of rejoicing for us," Lee remembers. "We knew this was the beginning of God's Word arriving with power among the Nu people."

"I am not going to hell because Christ paid for that, too," Dut declared. She soon brought her entire family to listen to the Bible stories.

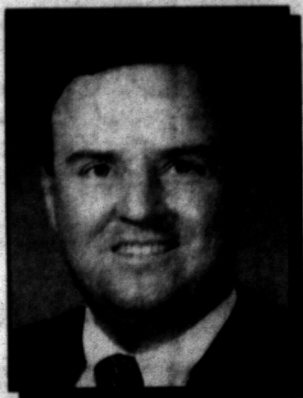
Dut's sister was next to receive the Lord. Within a year, the Rojas had shared the Gospel with all 120 Nu in the village. More than 60 accepted Christ and 20 were baptized.

To learn more about becoming involved in reaching South America for Christ, go to samregion.org. Visit going.imb.org for general volunteer opportunities. Gifts to the Lottie Moon Christmas Offering provide vital support to the International Mission Board's more than 5,300 missionaries worldwide, including the Larzabals.





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The Heavenly Book Visitor

Charlotte Diggs Moon was born into the rarified Virginia aristocracy at her family's Albermarle County estate on December 17, 1840. She died a pauper's death 72 years later, thousands of miles from home and a lifetime away from her privileged early life.

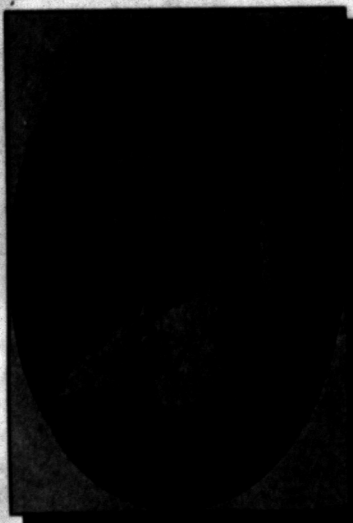
Those are the cold, hard textbook facts. We all have a beginning and an end on this earth, but it's what we do in between that counts for eternity. "Lottie," as she came to be known, understood that fact.

In 1858, God moved in Lottie's life and she accepted Christ as Lord while attending the First Baptist Church in Charlottesville, Va. God moved again in her life in 1873, when she requested and against all odds received her missionary appointment from the Southern Baptist Foreign Mission Board (now the International Mission Board). She was one of the first single women chosen for Southern Baptist missionary service.

Lottie set sail for China in September of that year and by December had settled in the northern town of Tengchow, where she lived for the next 40 years. She devoted herself to evangelistic work among the women and children of the surrounding area, telling all who would listen about the "true God," giving away books, and teaching those who couldn't read the books.

Lottie was rejected many times and earned the nickname of "Devil Old Woman," but her persistence never flagged. She wrote to friends in the United States, "How I wish I had a thousand lives that I might give them to the women of China!"

Lottie's love for the Bible and for the Chinese people became legendary in the villages around Tengchow, and opposition to her work eventually faded. Then one day as



Lottie Moon

she moved among the people with her Bible, she heard someone refer to her as the "Heavenly Book Visitor." The name quickly stuck with villagers.

In Lottie's day China suffered almost constant internal turmoil, with outside powers also attempting to exert their influence. Still, Lottie fervently continued her work through the chaos.

The Russo-Japanese War of 1904-05 ignited famine that soon spread through the Chinese countryside and foreshadowed fateful events to come in Lottie's life. Desperate to help the starving people around whom God has called her to build her life, Lottie began to withdraw her personal life savings and use the money to feed the hungry.

When that money ran out, she used virtually all her meager salary to buy food for others — often failing to

retain enough food for herself. She collapsed five days before her seventy-second birthday, her health broken and her 4'11" frame nearly decimated. Years of personal sacrifice had taken its toll.

Lottie died of starvation on Christmas Eve, 1912, in the harbor of Kobe, Japan, aboard a ship that was taking her home to America. The world took little note of her life and death, but she changed Southern Baptists and China forever.

Many sad events have transpired in Lottie's China since she came home — some of which involved Southern Baptists — but God will yet prevail in that nation of soft-spoken, humble people.

A marble gravestone in a small Virginia cemetery carries Lottie's name, as does the greatest international missions offering in all of Christianity. Also on that gravestone is the simple phrase, "Faithful unto death."

God permit that those words, bought as so great a price by the Heavenly Book Visitor, should also mark the Christian service of each one of us.

Churches to celebrate significant anniversaries in 2009

CLINTON, Ms. (Special) — A total of 45 Mississippi Baptist churches representing 5,575 years of Kingdom work will reach significant anniversaries in 2009, according to Edward L. McMillan, executive secretary of the Mississippi Baptist Historical Commission (MBHC).

A significant anniversary is defined by the Commission as 200 years, 175 years, 150 years, 125 years, and 100 years, McMillan said.

The MBHC encourages Mississippi Baptist churches having significant anniversaries in 2009 to celebrate those milestones, and the Commission will provide each church with a framed certificate and letter of commendation, McMillan said.

The Commission requests that any church celebrating a significant anniversary that is not on the list below contact MBHC at P.O. Box 4024, Clinton, MS 39058. Telephone: (601) 925-3434. E-mail: mbhc@mc.edu.

The churches on the list below are followed by the associations in which they hold membership.

200 years
Friendship, Lincoln

175 years

150 years
Bluff Springs, Webster
Brush Creek, Alcorn
Crooked Creek, Lawrence
Damascus, Franklin
Euclatubba, Lee
High Hill, Smith
Oak Grove, Simpson
Pleasant Ridge, Chickasaw
Poplar Springs, Calhoun
Shady Grove, Pontotoc
Union, Franklin

125 years
Antioch, Covington
Beaverdam, Smith
Enon, Walthall
Eureka, Rankin
Falkner, Benton-Tippah
First Hattiesburg, Lebanon
Hermanville, Union
Johnson Creek, Greene

Lollar's Grove, Webster
New Hope, Golden Triangle
Paynes, North Central
Poplar Springs, Simpson
Robinson, Mississippi
Strayhorn, X-Tended
Toomsaba, Lauderdale
Williamsburg, Covington

100 years
Branch, Scott
Carmel, Lawrence
First Boyle, Mid-Delta
First Fulton, Itawamba
First Long Beach, Gulf Coast
Foxworth, Marion
Holly Grove, Simpson
Jayess, Lawrence
Lucien, Franklin
McCall Creek, Franklin
Pine Grove, Benton-Tippah
Pleasant Valley, Simpson
Spring Creek, Neshoba
Tuckers Crossing, Jones
Weir, Choctaw
White Bluff, Marion

Missionaries challenging mistaken beliefs

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HUANCANÉ, Peru (BP) — On a mountaintop overlooking the adobe homes of Huancané, Peru, Juan Mamani poured beer at the base of a six-foot cross bearing the image of Jesus' crucified body.

The act wasn't an offering to Christ but to the wooden cross itself, a prelude to an all-night, booze-fueled party known as the Cruz de Mayo (Cross of May). It was also a physical manifestation of the spiritual depravity that separates Peru's Aymara people from God.

Today Mamani climbs that same mountain for an entirely different reason. Each week, the 60-year-old Aymaran grandfather makes the hour-and-a-half hike over its summit to Huancané where he meets with Rick and Kelly Martinez.

Rick, who hails from Miami, Fl., and Kelly, a native of Millington, Tn., are Southern Baptist missionaries working to spread the Gospel and plant churches among the Aymara. Two years ago, the Lord used their witness to lead Mamani to faith. Now Rick is discipling him to take the Good News to his own people.

With Mamani's help, the Martinezes have launched three new Baptist church plants in the past three years, one of which Mamani pastors. It's a good start, but only a beginning for the Gospel here.

Roughly 80,000 Aymara live in the two provinces surrounding the city of Huancané, divided among some 700 villages that dot the high plains of the Peruvian Andes. In this harsh, remote environment there are fewer than 40 evangelical churches and no Baptist presence (save for the Martinezes' church plants).

Unlike many of the world's 6,000-plus unreached people groups, the Aymara have had plenty of opportunities to hear the Good News. "Everybody here has heard about Jesus — everybody," Rick says, explaining that Catholic missionaries first brought the Gospel to Peru more than 400 years ago.

Instead of fully embracing Christianity, the Aymara simply blended it with their animistic heritage. The result was a syncretistic folk-Catholicism that revered both God and natural "spirits," rather than saving faith in Jesus Christ.

"At first glimpse, we're not offering them anything new," Rick says. "Religion is [the

problem for] these people. They have the knowledge, but they don't have the relationship. They don't love Jesus."

Rick points to the Cruz de Mayo as an example. The festival's roots began with the ancient Aymarans who ascended Mount Pocopaca in order to worship the "spirit" they believed dwelled within it. Today, the hybridized version of the festival still revolves around the mountain but also incorporates mass, a blessing by the local Catholic priest and a procession that follows the stations of the cross.

"You have elements of Christianity, and yet, that cross really represents the mountain spirit," Rick says. "It's what they did before Catholicism; they just slapped a cross on it."

In order to lead the Aymara to genuine faith, Rick and Kelly believe they must separate the worship of creation from the Creator by presenting an undiluted Gospel message. Simple Bible studies coupled with the Jesus film are their primary tools for evangelism.

The idea is to start Bible studies in dozens of Aymara villages. As the groups grow and mature, they simultaneously lay the groundwork for new churches. "You have to chip away at their worldview and replace it with truth," Rick says. "It's a slow process."

It isn't easy, either. Though the Martinezes have seen some success, the Aymara's resistance to the Gospel usually has more to do with lifestyle than theology.

"There is no entertainment here, no outlet," Rick explains. "The one time that the Aymara people have to let loose is during these religious festivals, which are basically big drunken parties."

Once the parties are over, most Aymara return to a life few would envy. There are no jobs, so most families eek out an existence growing potatoes and raising sheep. Peru's climate makes farming especially difficult. At 12,500 feet the air is thin and dry. Intense sunlight scorches the rocky soil by day while temperatures dip well below freezing at night.

Homes have no heat, electricity, or running water. What little money families manage to earn is saved to buy alcohol for future festivals.

This is why it's hard for so many Aymara to surrender their lives to Christ. Asking them to follow Jesus is asking them to give up what they perceive as their only escape from the drudgery that consumes daily life. "It's almost like saying we would have to give up Christmas," Kelly explains, "and I don't even think that equates."

Despite the festivals' spiritually and physically destructive nature, Rick and Kelly don't go around wagging their fingers. "I believe my job as a mission-



WORSHIP TIME — Southern Baptist missionary Kelly Martinez (right) worships with other Aymaran Christians during a church service at the New Jerusalem Evangelical Baptist Church near Huancané, Peru. (IMB photo)

ary isn't to tell these people how to live," Rick says. "My job is to teach them the truth and allow them to come to the conviction that the things they're doing aren't right."

Juan Mamani is among the handful of Aymara who have come to that conclusion, as have Rueben and Luisa Toleda.

The story of the couple's salvation began with a fast friendship between their daughter Edith and Rick and Kelly's daughter Olivia. The girls met as toddlers when the Martinezes first arrived in Huancané and took to each other immediately.

As their friendship grew, so did the relationship between Luisa and Kelly. Soon the Lord placed a burden on Kelly's heart to pray for Luisa's salvation. Kelly repeatedly invited her to the women's Bible study she led, but Luisa never came.

Two years passed, and as Edith and Olivia continued to play, Kelly continued to pray. Then one day, Luisa surprised Kelly with the words she'd been waiting to hear. "I'm ready to study [the Bible]," Luisa volunteered. "You've been telling me we could study, and I'm ready now."

As Luisa became more

involved in the Bible study, she began asking for prayer for her husband, Rueben. A bicycle taxi driver in Huancané, Rueben had a reputation for drinking and was deeply immersed in the Aymaran festivals.

"She didn't know all the right 'Christian' words, but what she was saying was that he wasn't spiritually hungry at all," Kelly says.

By the end of the study, Luisa had made a decision to follow Christ. The group now focused their prayers on Rueben. Within two months, he began to attend a couples' Bible study with Luisa.

As the Lord transformed Rueben's heart, his skepticism melted away and he, too, gave his life to Jesus. What's more, Rueben now believes God is calling him to become a pastor and lead Bible studies of his own.

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Looking back

10 years ago

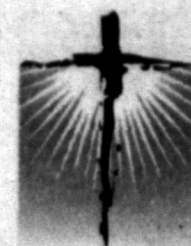
The executive committee of the Mississippi Baptist Convention Board approves three new employees for the Mississippi WMU: Kathy Burns, Women on Missions and Women's Ministry; Robin Keels, Acteens/GA/Camp Ministries; and Debbie Sills, Mission Friends/Communications consultant.

20 years ago

The Mississippi Baptist Convention Board passes a motion recommending that Clarke College, a division of Mississippi College, reach an enrollment of 300 full-time students by Sept. 1989, and if not, that the MC trustees close the college and dispose of all the properties.

50 years ago

Mississippi native H. Leo Eddleman and president of Georgetown College, Georgetown, Ky., is new president of New Orleans Seminary, succeeding Roland Q. Leavell, who was named president emeritus last April.



MISSISSIPPI
BAPTISTS

**THE SECOND
FRONT PAGE**

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**YOU CAN RESPOND
RIGHT NOW!**

Simply share the following prayer with God in your own words:

1. Lord, I admit that I need you. (I have sinned.)

2. I want forgiveness for my sins and freedom from eternal death. (I repent.)

3. I believe Jesus died and rose from the grave to forgive my sins and to restore my relationship with you. (I believe in Jesus.)

4. By faith, I invite Jesus Christ into my life. From this time on, I want to live in a loving relationship with Him. (I receive Christ as my Savior and Lord.)

"But as many as received him, to them he gave the right to become children of God, even to those who believe in his name." (John 1:12)

If you make a decision for Jesus Christ today, contact a local Baptist church for spiritual guidance.

BIBLIOCIPHER

By Charles Marx, 1932 - 2004
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MHZ FYIOI MHITYCYZ
LGQ, IMRGHK, GE GI
TCGEEYH, ELME QMH
ILMSS HWE SGAY NR
NCYMZ MSWHY, NOE NR
YAYCR TWCZ WU KWZ.

SODY UWOC: UWOC

Clue: L = H

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Joel Two Twenty-Six

SERMON MATERIAL

For years, I wondered why people always were talking about their grandkids. I actually thought that the reason they were telling stories about them and referring to their antics was because the grandparents thought they were so cute and adorable, bright and clever. I discovered that is not really the case. The reason they are telling about their grandkids is because the things they are doing and the stuff they are saying is so shocking. Their actions and activities tend to stun you for a moment and then you evaluate what was said or what happened.

For instance, recently I was keeping one of the younger grandkids and he, like all of the rest of "grand-younguns," is full of himself and maybe with a double portion of fullness. His mind always seems to be in gear and his body always seems to be in motion. I was watching him, or I was supposed to be taking care of him and I thought everything was under control. I was sitting in an easy chair watching him sweep around on the floor with a broom. It was simply his activity of the moment. He seemed to be having fun and did not realize that sweeping the floor was actually supposed to be work. He was a busy little fellow and was not bothering anybody, including me. At one point, I leaned back in my chair and yawned a huge yawn. As I did so, all of a sudden the shock came. My gaping, wide-open mouth was filled with the straw business end of the broom. I am talking about him just shoving the thing right into my mouth. Since I was not expecting anything like that at all, I was surprised, shocked, and when I got my eyes opened and saw the broom — the dirty end of the broom — I was not particularly happy. I spit, sputtered, and tried to be as calm as possible to ask, "What are you doing?" My grandson did not answer. I guess he thought that I was not too bright if I could not figure out that he was sticking a broom in my

mouth. I got up, washed my mouth out, and wondered what in the world he was doing to me.

Now the strange thing about it is that other people who happened to be in and around the house and then those who later would hear about it thought that it had a degree of humor about it. It was a note of humor that I struggled to find. One of his grandmothers, upon hearing about the broom in the mouth incident, at first thought it was funny. Then she had the audacity to suggest that it sounded like something that might come from one of my sermons. According to her, it would go something like this. The Lord would tell us, *when you find an opening, fill it.*

In the days that followed I reflected on not only the incident, but the theological implications that were there and came to the conclusion that my grandson was only acting out of a right spiritual impulse. Think about it! That is indeed what Isaiah did when he heard the voice from heaven saying, "Whom shall I send? And who will go for us?" And Isaiah said, "Here am I, send me!" I thought about sermon titles: A Nation in Need, God is Looking for a Willing Servant, The Opportunity to Make a Difference, and When You Find an Opening, Fill It. I suppose you could say that was what was happening when the little boy presented his lunch to Jesus. There were thousands of hungry people, a Savior who was capable of making a miracle happen, and a little boy who was willing to be a part of touching the multitude. *When you find an opening, fill it.*



Directions

Jim Futral, executive director-treasurer
Mississippi Baptist Convention Board

I suppose you could say that was what was happening in Acts 6. The church was experiencing internal strife. Divisions were apparent, disagreements were deep, and through prayer and the guidance of the Holy Spirit, men were selected who could bring stability to the church and give focus to their mission. The early deacons seemed to have been chosen to serve. *When you find an opening, fill it.*

No doubt, many of you have stepped up to do the unusual, the extraordinary, and even the unique and were

willing to be used to fill a gaping hole. Sometimes those openings are in Sunday School, choir, to touch someone's life in a critical time, or maybe to answer the call to be on mission for Jesus. There are a thousand different ways God may have put an opening before you that He wants you to fill, not with the straw end of a broom, but with the uniqueness of your life. The truth is that if you fill that opening some people may be as shocked, stunned, and shaken as I was when I received a mouthful of broom. That is all right, because they will get over it and in time you will be a great blessing.

So today, keep your eyes wide open and if you catch somebody nearby yawning, grab your broom or whatever it is that God has given you and *when you find an opening, fill it.*

The author can be contacted at jfutral@mbcb.org.



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Missionaries reaching Quilombolas through heritage

EDITOR'S NOTE: This year's *Week of Prayer for International Missions*, Nov. 30-Dec. 7, focuses on missionaries who serve in South America as well as churches partnering with them, exemplifying the global outreach supported by Southern Baptists' gifts to the Lottie Moon Christmas Offering. This year's theme is "Go tell the story of Jesus."

RECIFE, Brazil (BP) — The teacher leans over Edinaldo's desk, glancing over the boy's shoulder as he fills in the blanks on his worksheet. The air is thick and stagnant inside the cement schoolhouse, and Edinaldo is the only child left to complete his coursework before the summer break.

Playful shrieks break the silence as children play games in the grass outside the building. Even though Edinaldo is staying after school today, his education will most likely conclude with the same grade level as the rest of the children growing up in the quilombo (village) — grade four.

Unlike his students, Ivanilson Assis Costa had the rare opportunity to continue his education beyond the fourth grade. When Costa traveled 30 kilometers from his village to complete grades five through eight, he didn't plan on returning to

Quilombola villages to teach. In fact, when Costa became a Christian 12 years ago, he felt God calling him to the mission field but rather than traveling to a foreign country to share Christ, Costa soon realized God was calling him back to the quilombos of Brazil to share the Gospel with his own people.

"I never imagined God would use me right here where I was," Costa says.

Keith and Deborah Jefferson from First Church, Houston, Texas, serve as International Mission Board strategy coordinators for the Quilombolas but distance, bad roads, and heavy rains prevent them from living among the Quilombolas full time.

The Quilombolas are descendants of fugitive African slaves. It was the Quilombolas' heritage along with their lack of access to the Gospel that piqued the interest of missionary Keith Jefferson, himself an African-American, and ultimately led him to be a strategy coordinator for the people group.

Pastor Edson Oleivero of First Baptist Missionary Church in Cachoeira, Bahia, is determined to break through the barriers of isolation by working with the Jeffersons to send volunteers into the villages surrounding Cachoeira.

Local believer Geralda Santos Sousa spends four days of the week living among the Quilombolas of Cazinhas. "There is no better way to reach the Quilombolas than to be with the people," Sousa says. "To live with the people, to suffer with the people, to go through the difficulties that they go through and identify with them the same way that Christ identified with man."

After an hour-long ride through bumpy dirt roads and mountainous terrain, Sousa steps out of the cramped backseat of a pickup truck to greet the people of Cazinhas with a smile. Dusk overtakes the village, but a stream of light pours from the open windows of the church where Sousa regularly meets with Quilombolas for worship.



PRAISING GOD — Missionaries Keith and Deborah Jefferson lead an impromptu worship service for the Quilombola people of Brazil, descendants of fugitive African slaves. It was the Quilombolas' heritage and lack of access to the Gospel that piqued missionary Keith Jefferson's interest and ultimately led him to be a strategy coordinator for the people group. (IMB photo)

She knows the roads back through the mountains will be difficult to travel tonight, but she isn't worried. "The growth of the kingdom of God doesn't have a price," she says.

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America for Christ, go to samregion.org. Visit going.imb.org for general volunteer opportunities. Gifts to the Lottie Moon Christmas Offering provide vital support to the International Mission Board's more than 5,300 missionaries worldwide, including the Jeffersons.

Deaf people a precious ministry to Uruguay missionary couple

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MONTEVIDEO, Uruguay (BP) — As the congregation begins to sing, the only sound is a faint murmur. Suddenly, the loud pounding of a bongo drum shatters the quiet.

Eyes closed, a stout, balding man sways to the vibrations of the drum. While others clap, each to his or her own internal beat, he mouths the words to a praise song as he leads the "singing" at Comunidad Cristiana para Sordos (Christian Community for Deaf) in Montevideo, Uruguay.

Much has changed for Uruguay's deaf population in recent decades. In a country that once forbade its deaf to use sign language and forced them to read lips and speak, this people group is now free to worship with their hands.

Mary Swanner, International Mission Board strategy coordinator for the deaf of Uruguay, has been instrumental in that change. For more than 20 years, she has taught the deaf about Jesus by using sign language.

Most of Uruguay's deaf grew up without Christian influences, such as church or parental teaching. The older generation is especially resistant to the Gospel. Some still refuse to sign because it was once seen as a weakness. Most of them are nonliterate.

Many of Swanner's first years in Uruguay were spent gaining the deaf's trust. "The deaf culture worldwide is practically closed to hearing people. It takes a lot to... enter into the community, let alone to be accepted," Swanner says.

Secularism and affluence have made Uruguay one of the least evangelized countries in South America. These factors make reaching the deaf population with the Gospel even more challenging.

"Every deaf community takes on the characteristics of the country they are in," Swanner says. "Uruguayans in general are hard to reach for Christ; the deaf community is [harder]. On top of this... deaf are suspicious of hearing people and their motives for getting close to them. All this compounds the resistance to the Gospel."

For several years, Swanner and her team did not see any results from their ministry but a breakthrough came six years ago when Swanner attended a deaf summit in the United States. "I was able to see what deaf church was really like," Swanner recalls. "We... learned that just putting an interpreter [in church] is not the answer, especially in countries where the deaf do not have any Bible background or knowledge."

She also learned that deaf people attending a church with interpretive sign language alone understand only two percent of the message. However, their understanding increases to 100% when the entire worship service including the sermon is in sign language.

Following the summit, Swanner and her team began to plant deaf churches where the deaf "teach, pray, lead their own praise with a drum instead of piano or guitar — and no more interpretations."



TEACHING DISCIPLESHIP — Mary Swanner (standing) leads a weekly discipleship group for the deaf of Montevideo, Uruguay. She teaches the group Bible verses, Bible stories, and how to share their faith with other deaf. (IMB photo)

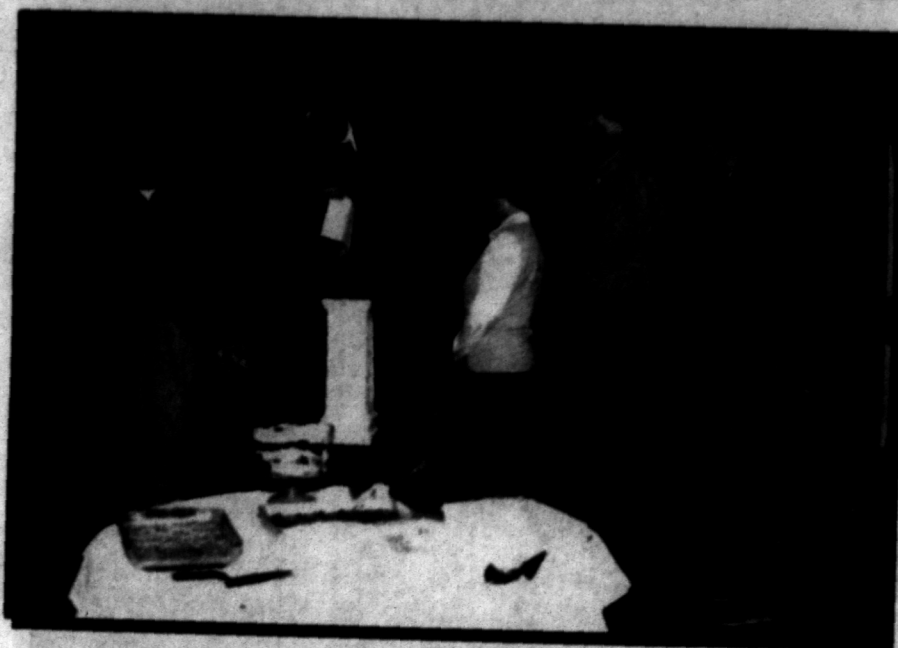
Swanner organized a group of partnerships with hearing workers assisting deaf leaders from existing churches. The hearing group is known in English as Inspired Hands in Support of the Deaf.

"Those in MIAS have a clear vision that their role is only support, and the goal is to equip deaf to reach deaf, deaf to lead deaf, allow the deaf to be full participants in the body of Christ and not just spectators," Swanner says. "We started with one church; today there are [many]. Others have deaf Christians [who] are... waiting to be baptized to form a church."

Despite their progress, reaching this people group remains a challenge for Swanner and her team. Although deaf churches are needed all over the country, eight of 19 provinces have none.

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JUST FOR THE RECORD



1. First Church Mathiston



2. GAs from West Marks Church, North Delta



3. Redding ordination



1. First Church, Mathiston celebrated the payoff of their new sanctuary Sept. 21 with a note burning ceremony. Shown are pastor Wade Stevens, Jay Gilliland, Don Bruce, Barbara Henry, Jimmy Doss and Todd Brown.

2. Twelve GAs from West Marks Church, North Delta Association, earned 95 badges for the 2008 year. John Shackleford, pastor.

3. Clear Creek Church, Oxford, ordained James Redding as deacon Oct. 5. Shown are Sam Waller, Redding, and pastor Charles Lipe.

4. Karleigh Mahaffey, Olivia Lampkin, Columbia Holman, Destiny Wallace, and Chelsey Clingan from Branch Church participated in the Scott County GA Day Aug. 2.

5. Flowood Church, Flowood, will present I'll Be Home for Christmas Dec. 6-7, 6 p.m.

6. Salem Church, Lake, held a dedication for their recent addition of a playground and parking lot. Shown is pastor Larry Duncan and the congregation.

7. Society Hill Church, Oakvale, will host Ann Downing in concert Dec. 7, 6 p.m.

8. Oak Grove Church, Lake, honored pastor Paul Earley and his wife Jackie on their Pastor Appreciation Day. The couple received a monetary gift, a commemorative cake, and a potted plant.

9. Bethel Church, Bogue Chitto, celebrated 100 years on Oct. 5. Randy Lewman, AMD, presented a plaque from the Mississippi Baptist Historical commission to Bernice Adams, oldest member, George Moak, oldest deacon, and pastor Jeff Davis.

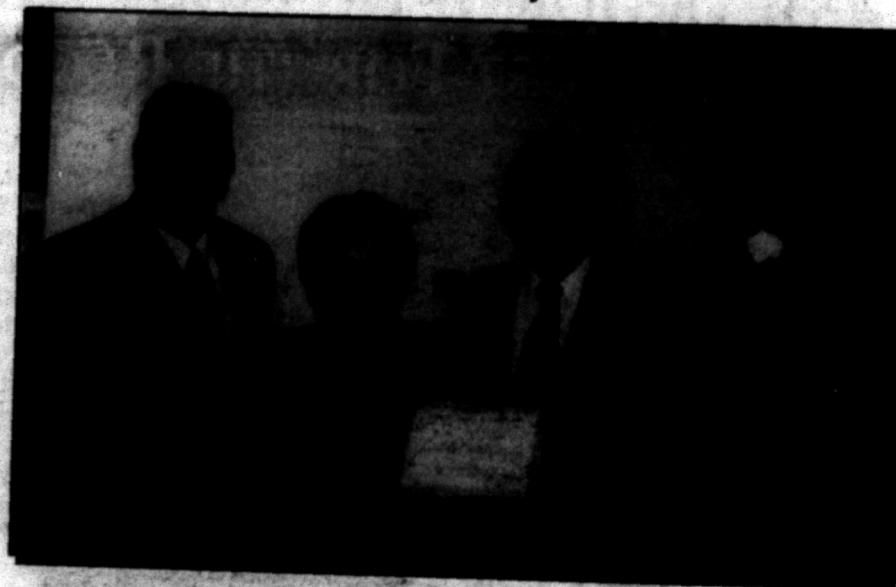
10. The youth of Mt. Olive Church, Baldwyn, recently held a celebration for the veterans or widows of veterans and their families. The youth cooked breakfast, and the worship service was a tribute to veterans with special music, videos, and gifts. Shown are the participants. Bobby Cossey, pastor.



6. Salem Church dedication



8. The Earleys



9. Bethel Church 100th anniversary



10. Mt. Olive Church veterans recognition

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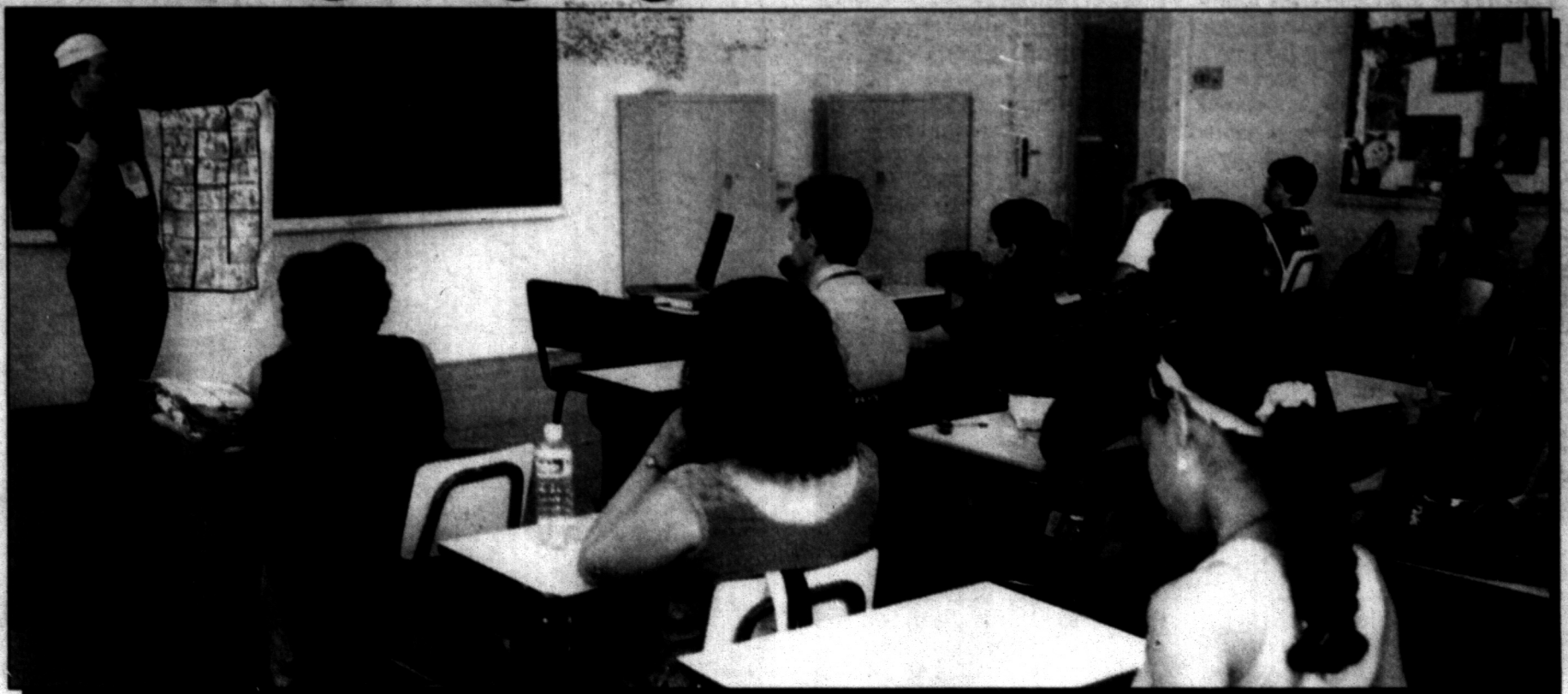
Missionary utilizing language skills to cross barriers

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RIO DE JANEIRO, Brazil (BP) — When Phil and Donya Kesler started language school in Campinas, Brazil, in the late 1990s, neither knew a word of Portuguese. After the first few months of study, Phil was fluent, Donya recalls, so he headed to the favelas (slums) of the city with their then 9-year-old daughter Anna in tow to start a Portuguese-speaking church.

They began a Bible study in a home before moving to a school. Anna taught children not much younger than herself Bible stories, while her dad shared the Gospel with adults. Soon Phil began inviting fellow language school students to practice their language skills by teaching Bible studies to the congregation.

Two years later when the Keslers returned to Campinas to visit, the church was still thriving with an attendance of 150 people.



STORYING CLASS — Missionary Phil Kesler (facing class) teaches how to use a storying cloth at the Desperta pelo Brasil (Wake Up, Brazil) missions conference in Rio de Janeiro, Brazil. Kesler leads a breakout session on the challenge of reaching the many ethnic groups of Brazil with the Gospel. (IMB photo)

For more than a decade, Phil's gift for learning languages has contributed to his success in training Brazilian missionaries in cross-cultural outreach. He can read, write, and speak Portuguese, Arabic, French, Chinese, and Spanish, as well as read and write Greek and

Hebrew. He has written Gospel tracts in Arabic, Chinese, Spanish, and Portuguese.

This year, Phil began serving as the Brazilian Home Mission Board's ethnic ministries coordinator, leading evangelism courses at Wake Up Brazil home mission conferences throughout the

country. "We have [ethnic ministries] going on all over the country, but not as much as I would like," says Phil, a Virginia native. "This is why I am going around the country teaching."

"I am working on a five-year plan to select, train, and supervise up to 20 new Brazilian missionaries that will work with ethnic and immigrant groups — Chinese, Japanese, Arabs — in the nation."

His love for reaching these groups grew, he says, over the seven years he and his family lived in Foz do Iguaçu. The city is located at the Tríplice Fronteira (Triple Frontier) in south Brazil, an area susceptible to black market dealings where the borders of Brazil, Paraguay and Argentina meet.

Word quickly spread that Phil was reaching out to different ethnicities there and starting churches among them. "Many pastors... knew someone who wanted to be trained," explains Donya, a native of Alabama. "That's how the whole [ministry] team was formed. God just did it, just word of mouth."

Phil began taking other believers with him when he spoke in house churches. The believers observed his preaching, then gradually began to lead the churches. A national believer guided the established church while Phil started another one, in a strategy called Churches Multiplying Churches (Igrejas Multiplicando Igrejas).

The church-planting strategy encourages U.S. and Brazilian conventions, associations, and churches to adopt people groups and populations in Brazil.

"Brazil is the next major country, we believe, to send waves of missionaries to help [spread] the Gospel from the unreached places in Brazil to the farthest nations on earth," Phil says.

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JUST FOR THE RECORD



13. Highland Church deacon ordination

11. Sallis Church, Sallis, will host The Boatman Family and Friends Nov. 30, 5 p.m.

12. Moselle Memorial Church, Jones County Association, broke ground on their new family life center Nov. 16. Participating were Brian Phillips, John Dell Hucabee, Fenton Koehler, Samee Spalding, Eileen Smith, Bobby Thompson, Keith Thompson, Charles Ormon, Danny Shows, Larry Robinson, Max Robinson, and Greg Thames.

13. Highland Church, Jackson, recently ordained Drew Hall as deacon. Shown are three generations of Halls serving as deacon: Ricky Hall, Hall, pastor Cliff Shipp, and J.B. Hall.

14. Lakeshore Church, Jackson, is presenting its 11th annual Nativity Drive-Through, Dec. 5-6, 6:30-8:30 p.m. at the church. Shown is a scene from last year's presentation.

15. The choir and orchestra of Main Street Church, Hattiesburg, is presenting The Glory of Christmas Dec. 7, 3 p.m.



14. Lakeshore Church Nativity Drive-Through



LOTTIE MOON CHRISTMAS OFFERING

For missionary in Brazil, truck windows always open

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RIO DE JANEIRO, Brazil (BP)—Eric Reese taps on the interior ceiling light, illuminating the cab of his Chevy pickup. The International Mission Board missionary doesn't need to see inside his vehicle, but after six years of working with the urban poor in the favelas (slums) of Rio de Janeiro, Brazil, he knows those outside the cab need to see in.

Eric slows the truck to a stop. A man steps toward the open, driver-side window and cocks an AK-47. "Calma, calma," Eric says. "We just finished an evangelistic presentation. We're just leaving."

When the traficante (drug dealer) steps away from the window and waves him on, Eric puts the truck in gear and moves.

It's 9:20 p.m. With his truck windows open, Eric can't mistake the sound of gunshots echoing through the favela as he heads home to his wife

Ramona and their two children.

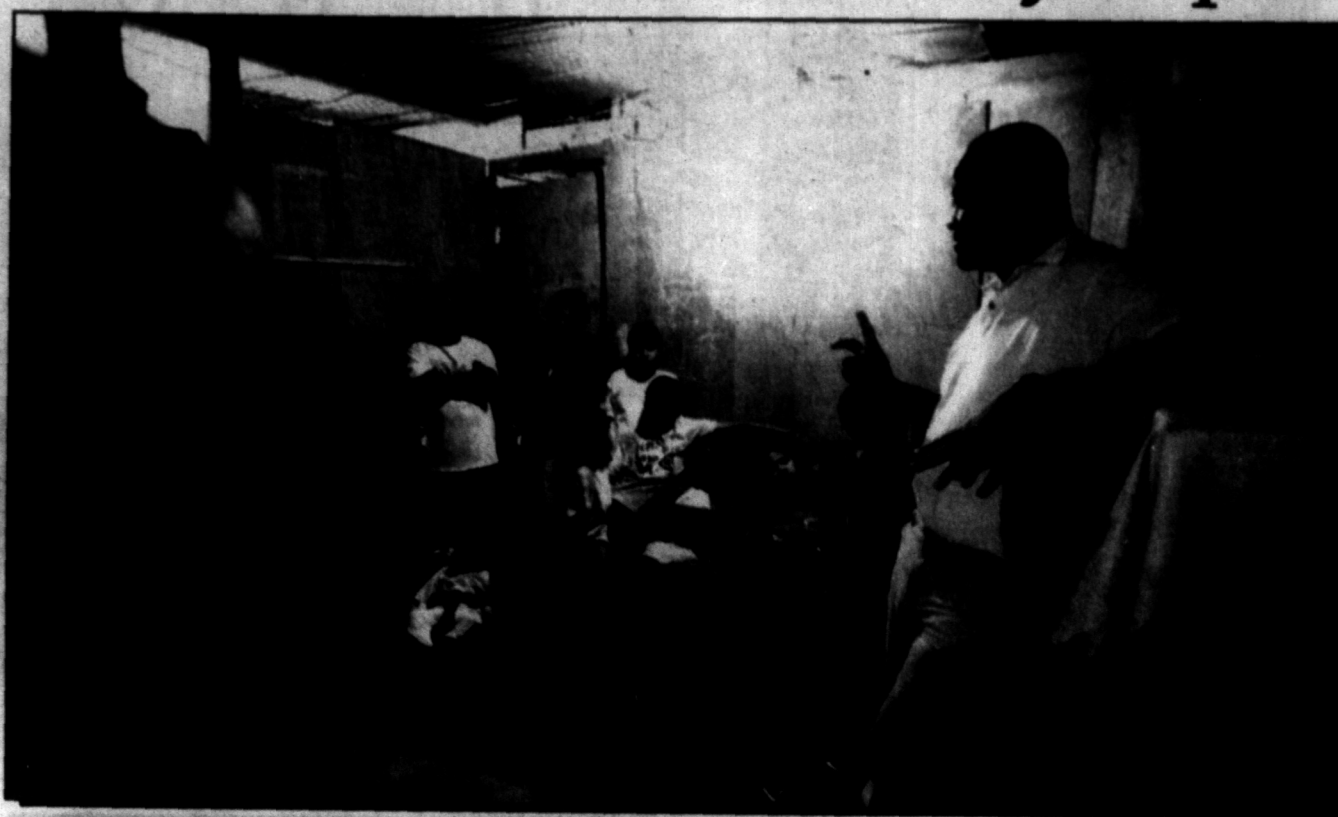
With frequent shootouts, prostitution, and drug trafficking in the streets, the slums are no place for children but Eric came this evening with the sole purpose of sharing the Gospel with the kids there. "If you can reach those kids," he says, "you can change that neighborhood."

It won't be until 1 a.m. that Eric receives a phone call, identifying the shots he heard as those of a drug dealer protecting his turf. Sitting at his computer in the wee hours, Eric will read the latest headlines about a shootout that began in the "City of God" with the distant shots he heard earlier.

"I believe that God honored our presence here," says Eric, who is from Sherwood Church in Albany, Ga. "If God can open the water of the Red Sea and say, 'My people pass through,' God can say, 'Y'all will not fight now.' I think the grace of God said 'Calma.' I believe that."

Sherwood Church is the Southern Baptist church that has produced the popular Christian movies, *Fireproof*, *Facing the Giants*, and *Flywheel*.

Eric's work for the day is done, but his work in the slum communities of Rio de Janeiro is far from finished. "In these communities, it's an ugly evil you've got to deal with," he



REACHING KIDS—International Mission Board missionary Eric Reese (right) is strategy coordinator for Rio de Janeiro, Brazil, and plants churches among the urban poor. With frequent shootouts, prostitution, and drug trafficking in the streets, the slums are no place for children but Reese believes, "If you can reach those kids, you can change that neighborhood." (IMB photo)

says, "but you've just got to deal with it. We can't stand here and just let these people shoot and kill each other without the Gospel being preached."

Seeing past the violence and corruption of life in the favelas is an ongoing challenge, but the same self-destruction that hinders some from coming to Christ is precisely what compels the Reeses to share in earnest.

"Communicating the Gospel with these folks cannot wait until tomorrow," Eric says. "You've got to share it with them today because you don't know what their tomorrow holds."

Pastor Javier Ysuaiza of Central Baptist Church in Rio de Janeiro understands this sense of urgency. He is working to plant another Baptist church in the heart of the

favela. "Even though this particular location is the most dangerous in the area, this is the exact reason why I need to be here," Javier says.

Believers step past a drug dealer with a gun slung over his shoulder outside Missao Batista Reviver. They gather to pray inside this Baptist church, the third to open its doors in the City of God. Javier prays alongside fellow believers for the new church. He wants to see Christ transform lives here. For him, in spite of the violence outside these walls, the church cannot be confined to them. It is what believers do with the Gospel once they leave the security of the church that matters most.

When 26-year-old Ciro Montes asked Eric for help in 2003 to establish a club for young Christian singles, he immediately agreed. After many of the young people there began to be receptive to the Gospel, Eric challenged Ciro to take the Gospel to the streets.

When Ciro asked to borrow blood pressure cuffs, haircutting scissors, and sound equipment, Eric was curious. It wasn't until he went into the favela to help that he understood what the young people were doing. By offering free haircuts, blood pressure readings, and other social services, the young people offered residents an evangelistic presentation.

"I was just about knocked off my feet," Eric says. "That's what the life of a missionary is all about: influencing the national to do what he has the God-given ability to do."

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STATE CHANGES



1. The Howards



2. The Buchanans

1. Barton Church, Lucedale, has called Brad Howard as pastor. He is shown with his wife Allyson and children Ben and Abby.
2. Jim Buchanan is retiring from the ministry after 34 years of service. Buchanan has pastored four churches in Mississippi. He is shown with his wife Sherrill.

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Missionaries use agriculture to open Gospel doors

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LA RINCONADA, Ecuador (BP) — Darrell Musick shifts his tan Chevy pickup into four-wheel drive to begin off-roading mountain trails through the Ecuadorian Andes. After pushing his truck to the limit, the missionary and three local believers hike their way to a small home on the edge of La Rinconada village — a small Quichua community rumored to want a Bible study.

Two women on the porch of a woodworking shop allow the missionary and his friends to play a taped recording of the story of creation. The women hear the Bible story and exclaim that this is the second time that day they have heard the Scripture in their own language. At 5 a.m., they heard the same man on the radio — the first broadcast ever made on the Quichua station.

"We have been praying diligently for a church in our community," one woman says tearfully. "We have even gone to the effort to start building, hoping someone would come and lead us."

Within a year, a small church began meeting in La Rinconada. Another one has started in a neighboring town. Through radio programs, Bible storying, agricultural projects, and health fairs, more than 40 house churches and Bible studies

now meet in Quichua villages dotting the mountain ridges of Imbabura province in northern Ecuador.

"The Quichua seem to be hungry for the Gospel," says Musick's wife, Rogene. "They see hope in us." Just eeking out a living is so hard for them, she says. "They need the hope of the Gospel."

The Quichua have reasons to feel hopeless. The rural, farming people often are poor with little education — a result of hundreds of years of rule from the Incas to the Spanish. Only two percent of the 300,000 Quichua in the province have the assurance of Jesus Christ.

Each effort, from a radio ministry to Bible storying to agricultural clinics, provides an opportunity for the Musicks to share the Gospel with the Quichua.

The Musicks draw on their New Mexican ranching roots to help improve the Quichua's livestock and crops. Before going to the mission field in 2004, Darrell and Rogene operated a ranch in New Mexico, where they grew up.

Darrell's home church is Jackson Avenue Church in Lovington, N.M., and Rogene's is First Church in San Jon, N.M.

Now the duo perform check-ups on cows and pigs, treat parasites or diseases, and give advice on crop production to Quichua farmers.

Although the Musicks arrived as agricultural specialists, their primary job is to plant churches in the Ecuadorian soil. Their collaborators already were in place — the leaders from two established Baptist churches who had worked with other Southern Baptist missionaries.

Yet even as the Musicks set

out to encourage, train and help organize the believers, there was one pitfall of missionary work they wanted to avoid from the beginning: dependence.

In practical ways, the Musicks are building relationships throughout the province, training national church leaders by example and empowering them to lead in efforts to draw Quichua to Christ.

Rogene says many Ecuadorians would question a Quichua's ability to lead. Many of them can't read, are missing teeth and lack education. Yet they are living out lives of obedience with a tenacity that motivates them to start house churches, even when the missionaries are away.

The best part for Darrell is when a Quichua believer comes up to him timidly and says, "I hope it's OK, but while you were gone we had the chance in such and such community, and we started a group there."

Taking a support role to indigenous Quichua ministry is a function the Musicks teach volunteers who play a valuable part in church planting. Rogene's home church sent a short-term mission team to northern Ecuador in the summer of 2006. Working in villages preselected by Quichua believers, the team

spent mornings prayerwalking to undergird the nationals as they ministered and afternoons helping with a health fair.

While team members set up an area for children and information stations about nutrition, parasites, and dental hygiene, the Quichua believers handed out evangelism materials, answered questions, and probed for an opportunity to begin a Bible study in the village.

In 2006, volunteer teams worked in 12 Quichua communities. "The Quichua would immediately follow-up and try to get a time to start a Bible study," Rogene says. "Out of those 12



GETTING INVOLVED — At a village 14,000 feet in the Andes mountains, International Mission Board missionaries Darrell and Rogene Musick (foreground) tag a cow with a Quichua friend. (IMB photo)

communities, we started 10 Bible study groups. Many of them now are house churches."

When a Quichua community begins changing for Christ, the results are noticeable, Rogene says. The village is cleaner, the roads are better, and crime diminishes.

The Musicks want to change the face of communities around the Imbabura mountain but to reach every isolated group, they need the support of Southern Baptist churches.

They need Hispanic believers who can communicate with the Quichua and Native American volunteers who can relate to similarities in the Quichua culture.

They also want agricultural students to come on mission trips to teach and train the Quichua.

Although some needs are specialized, God can use any believer's hands and heart to make an impact in Ecuador, Darrell says. "We're not

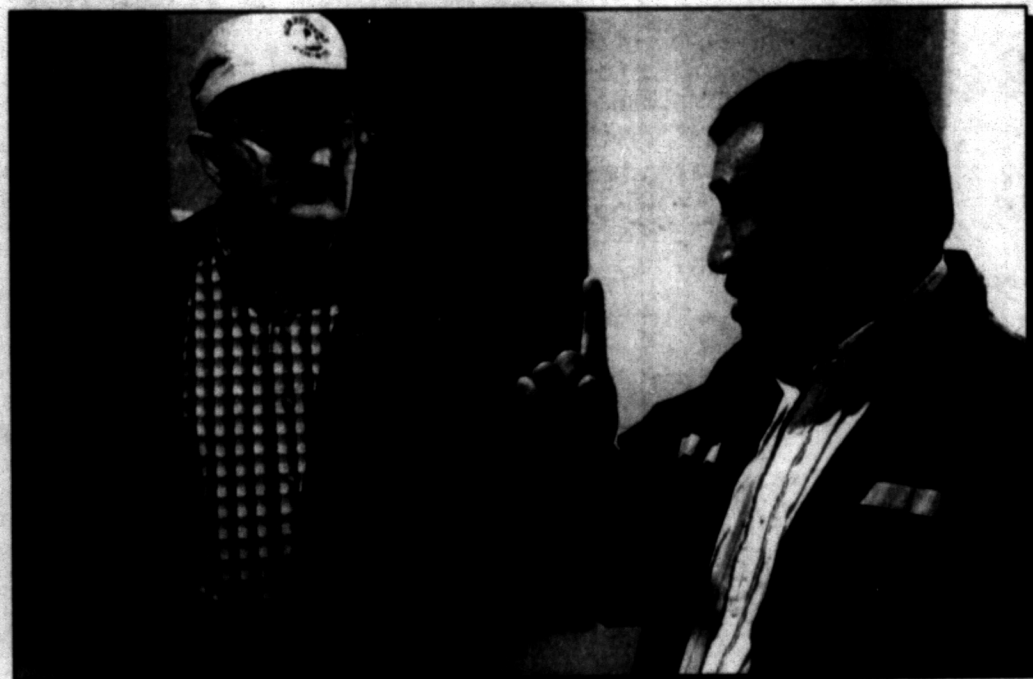
spring chickens, and we've never been to seminary," he says, "but God has allowed us to work in ways we never, ever imagined. It's never, never too late to be obedient. Not everybody needs to be a missionary, and God doesn't ask them to be. He may be asking you to volunteer."

Currently, the Musicks are on stateside assignment. They plan to begin similar work in Bolivia.

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OBITUARY

1. Robert Hamlin Carr, 84, of Union Church, died Nov. 18. He pastored Lake Stanley Mission in Florida, Oak Grove Church in Yazoo County, Little Bahala Church in Lincoln County, Union Church, Jefferson County, and Pleasant Hill Church, Copiah County. His funeral and burial was at Pleasant Hill Church Nov. 21. He is survived by his wife, Colleen B. Carr; sons Steve Carr (Gale), Thaxton; Mike Carr (Donna), Philadelphia, and daughter Toni McCoy (Richard), Pace, Fla. He is also survived by his brother, Richard Carr (Mitzi), Hudson, Ill., and sisters Barbara Peek (Vernon) Bloomington, Ill., and Jackie Murrell (Tom), also of Bloomington, nine grandchildren, and four great-grandchildren.



REACHING OUT — Quichua pastor Leoncio Montaluisa (right) describes his church's radio ministry to International Mission Board missionary Darrell Musick. The radio station, housed on church grounds, provides Gospel presentations six days a week to Quichua communities in northern Ecuador. (IMB) PHOTO

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Hurley

HOLIDAY PROJECT IDEAS

If your family, school, church or civic group is seeking a project for the Thanksgiving or Christmas holiday, The Baptist Children's Village invites you to partner with us. Listed below are ways you can help. You will also find this information posted at www.baptistchildrensvillage.com along with other BCV needs.

Christmas Dinner Needs:

- Christmas Decorations/Lights
- Wrapping Paper/Bows/Gift Bags/Tissue Paper
- \$25 Gift Cards to Walmart, Belk and Game Stop
- \$5 and \$10 Gift Cards to Restaurants, Dollar General & Fred's
- Movie Passes and Movie Rental Gift Certificates
- Large Backpacks for teenagers
- Contemporary Christian CD's
- Scrapbooking supplies
- Disposable cameras
- Lip gloss and lip balm
- Gum, candy and other non-perishable snacks
- Fragrant body wash, lotion and cologne
- Batteries (AA, AAA, 9V, and C)

HOUSEPARENTS NEEDED

The Baptist Children's Village has an opening for a Christian, mission-minded, husband and wife team without dependent children to serve in the position of relief houseparents.

Houseparents receive an excellent salary with benefits and work a 10 day on 5 day off work schedule. All qualified candidates must be at least 25 years of age, have a high energy level, excellent driving record and no criminal history. They also must have a high school education or GED. A private bedroom and meals are included while on duty.

For more information and to request an application please call
601-664-8085



BIBLE STUDIES FOR LIFE

My Ongoing Mission

Romans 15:14-21, 30-33; 16:25-27

By Bobby McKay

Have you ever made a to-do list only to realize that at the end of the day there are things left undone? Could it be that what you thought had to get done did not agree with what God actually wanted you to accomplish that day? If we fill our day planners and calendars without consulting the Lord we may be busy doing the wrong things. In this week's lesson Paul provides a spiritual to-do list for Christians that will make our days more productive and our ministries more fulfilling. Look with me at the importance of a God-centered agenda as found in the closing chapters of Romans.

I. Demographics (Romans 15:14-21)

The word "demographic" is one that I have heard on a recurring basis in ministry lately.

Often times in church circles the word demographic is used to describe what kind of people the church should target in outreach. For example, many churches make a concerted effort in reaching youth, young couples, or single adults. There is nothing wrong with a church having a strategy or even a target group however; we must remember that EVERYONE needs to hear how their life can be radically transformed by the good news of Jesus.

Paul reminds us that the only requirement one must have to hear about Jesus is that they are breathing. The Apostle uses this opportunity in his writings to remind people of people! As you read these verses note that Paul is not boasting in what he has done, rather he is boasting in what Christ can do. Verse 18

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states that the only thing he can brag about is what Christ accomplished through him. He shares in verse 19 "I have fully proclaimed the good news of Christ" (NRSV). This is not to say that he witnessed to every single person in those areas. However, he is stating that he had established a witness in places where the name of Christ had not been shared before. Men and women, that same challenge awaits us today. Can it be said that in our homes, churches, schools, businesses, and communities that the name of Christ is openly shared?

II. Determination (Romans 15:30-33)

The only way we can effectively share Jesus in the way Paul did, is to commit to specific prayer. We can implement any number of programs our denomination promotes but if we don't bathe people in prayer, we are just spinning our wheels. As you are reading this the Christmas shopping season is in full force. Even with the econo-

my supposedly in bad shape, Americans will spend billions of dollars on gifts for others they do not want or need. Nevertheless, we are determined to drive in heavy traffic, stand in long lines, and risk forgetting the real meaning of Christmas for the sake of buying more stuff.

How is the church determined in reaching the people that need Jesus? More specifically, what are you and I determined to do about reaching unbelievers? So many times we lose focus on the purpose of why we attend church services. It should always be said that our times of worship should include preaching and praise. We should also spend time in earnest prayer as described in verse 30. Pray for one another, pray for the sick, but please; pray for the salvation of non-Christians.

III. Doxa (Romans 16:25-27)

Many of you who have heard me preach know how much I love the Greek word "doxa". Doxa means glory. Whether you are a pastor, deacon, sing in the choir, or assist in the nursery; serve in a way

that brings honor and glory to the Lord. Churches that are filled with people that crave glory for themselves result in a place that is devoid of humility and the power of the Holy Spirit. It is amazing to see that sometimes the glory of God only appears when selfish and evil people remove themselves from the room (see John 13:25-32).

God will not compete with us for attention. Look around this coming Sunday at the church you attend. Who is receiving the most glory? Who is being talked about the most? If it is not Jesus, something is terribly wrong. Paul concludes this book with the correct mindset. Glory belongs only to God through Jesus Christ (verse 27). As we close our time together may I ask you, is the focus of your doxa inwardly or upwardly? When we come in contact with others, do we draw attention to ourselves or do we draw attention to the glory of our wonderful Lord and Savior Jesus Christ?

McKay is pastor of Oakvale Church, Oak Vale.

EXPLORE THE BIBLE

When Considering Matters of Life and Death

2 Samuel 21 - 24

By Ginger M. Caughman

J. B. Phillips said "No one is ever really at ease in facing what we call 'life and death' without a religious faith! ('Your God Is Too Small'). Is your faith in the Lord God?"

David asked the Lord what to do about the famine and the unjust actions of Saul's breaking the covenant with the Gibeonites. David was executing justice and mercy as God directed. (2 Sam. 21:1-14). Then David had to deal with more wars and battles. His soldiers were loyal (21: 15-22).

David Sang to God (Ch. 22)

Read David's song to the Lord. Michael O'Shields wrote a song and based the words on David's experiences in Psalm 18:3 and 2 Samuel 22: 2-4, 7, 47. "I Will Call Upon the Lord" (in our new Baptist Hymnal, # 498), has a responsive reading

with David's words. As David did, you can sing directly to the Lord now in your private worship time. Praise was powerful in the life of David and praise is important for us! David praised God for being his rock, fortress, deliverer, refuge, shield, and salvation! Other important matters are dealt with in the remaining chapters concerning God, death, life and salvation.

Death (22:4-7)

God is our Sovereign Lord. David's beloved Shepherd Psalm assures us we can walk through the valley of the shadow of death without fear for the Lord Jesus, the Great Shepherd (Psalm 23), is with us. God often protected and delivered David.

When a bee leaves its stinger in anyone, it has no more power to hurt. I'm told,

Caughman

the bee dies. Christ took the sting of death for all humanity and won the victory for "all who receive Him" (John 1:12). "The sting of death is sin ... Thanks be to God who gives us the victory through our Lord Jesus Christ. In Christ shall all be made alive" (1 Cor. 15: 20-22, 51-57).

Life (23:1-4)

Teachers, oh that David's song would be our prayer as we teach. "The Spirit of the Lord spoke through me; His Word was on my tongue" (23:2 NIV).

Scripture records David's last proclamation to his people. "David viewed his whole life as blessed and guided by God."

God is our stability in all seasons and circumstances of life. Jesus conquered death and the grave and gives us hope of victory in matters of LIFE ("He came to help us have abundant life") and of DEATH ("Death has been swallowed up in victory through our Lord Jesus Christ!"). May God use us to

attract others "to bask in the God-ruled life."

David the Shepherd King knew about life led by God. John's Gospel tells us more about our Great Shepherd and Christ's sheep: They know their Shepherd; they know His voice; they hear Him call them by name; they love, trust and follow Him! He gives abundant life (John 10:1-15).

Salvation (23: 5-7)

David's everlasting covenant was with God, his salvation arranged and secured in every part. Today we must not ignore such a great salvation! (Hebrews 2: 1-4).

Read to the end of the book. David honors his brave warriors (23:8-39), his "mighty men."

Quarter's Study Ends (24:1-25)

David encounters another problem but goes to God. Read the chapter. God directs David to build an altar but he insists on paying for it, reciting the memorable verse, "No, I insist on paying. I will not sacrifice to the Lord my God burnt offerings that cost me nothing" (24:24). Thus the book ends as it began, in prayer.

David was "God's anoint-

ed sweet Psalmist and Israel's singer of songs" (2 Sam. 23:1). Anytime you don't know what Scripture to read, browse in Psalms. God enabled David to write about every emotion he experienced: wonder, worship, praise, sorrow, anger, comfort, grief, anguish, guilt, confession, repentance, encouragement, and joy.

Thank you Mississippi Baptists for the privilege of serving you this quarter. More thanks to: Editor Tony Martin for the opportunity and trust; to Karen Moore for the professional photograph; and to all who prayed. May God continue to use us all wherever He places us in His service. David and Samuel believed by faith and are listed in the New Testament roll call of the faithful (Hebrews 11:32).

Sunday begins Advent, the season of Emmanuel, God is with us. Salvation is offered today in Jesus Christ who said, "I am the resurrection and the life!" (John 11:25.)

Caughman teaches a senior ladies Sunday School class at First Church Magee.

Guidelines for submitting news and photographs

The Baptist Record is pleased to publish news and photographs of special events that take place in cooperating churches of the Mississippi Baptist Convention.

News submitted for publication in The Baptist Record must be either (a) typewritten, (b) neatly printed on 8 1/2 by 11-inch paper, or (c) neatly printed on standardized forms provided by the newspaper. All articles must be received in writing; no articles will be accepted over the telephone.

News may be submitted electronically to the address below, and must be contained in the message segment of an e-mail form. Due to increasing virus threats, no text attachments will be accepted. Photograph attachments are permissible.

Please make articles concise. Include the who, what, when, where details of the story, along with a contact person's address and telephone number.

Photographs may be color or black and white. Instant photos and digital printouts are not reproducible. Digital photos may be used if

submitted as a JPEG file via either (a) e-mail, (b) three-and-a-half inch floppy disk, or (c) CD. Photos must be clear, sharp, and well-lighted. Cell phone photographs and other low resolution items are generally not publishable. Photographs can not be returned. Please do not attach photos with tape or staples.

All news items are subject to editing, and all photographs are subject to cropping. Photographs must depict people. No landscape, building, or object-only photographs will be printed. News items and/or photographs can be published one time only. News items and/or photographs depicting benefits and activities for secular or outside organizations will not be published. Deadline for submitting news is one week prior to requested publication date.

Articles that are not date-sensitive will be published on a space-available basis.

Submit news and photographs to The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. FAX: (601) 292-3330. E-mail: baptistrecord@mbcb.org.

THE BAPTIST
Record

Missionary couple taming Andes to spread Gospel

EDITOR'S NOTE: This year's Week of Prayer for International Missions, Nov. 30-Dec. 7, focuses on missionaries who serve in South America as well as churches partnering with them, exemplifying the global outreach supported by Southern Baptists' gifts to the Lottie Moon Christmas Offering. This year's theme is "Go tell the story of Jesus." National offering goal: \$170 million.

SAN JOSE DE QUERO, Peru (BP) — Just outside the door of a local tienda (store) in San Jose de Quero, Peru, 64-year-old missionary Larry Jackson stands in the sunlight, shaking hands with an influential community leader.

"We want to welcome you here, and we want to hear about your religion," the Wanka Quechua man says.

Larry later explains the man is the family's patriarch, and generally what he says is what everybody else does. Larry and his wife Nancy are from Pleasant Garden Church in Pleasant Garden, N.C.

The Jacksons serve in the International Mission Board's Masters Program. Masters missionaries are individuals 50 or older who commit to at least two or three years of overseas service. The Jacksons are serving their third masters term.

They have been in South America for eight years, first as church planters in Bolivia, then as prayer coordinators and trainers for the Xtreme Team, young people who take the Gospel to difficult-to-access areas in South America.

Now the Jacksons recruit churches to adopt people groups in northern and central Peru where few know the true meaning of the name "Jesus."

While leading a team of volunteers through Wanka Quechua villages nestled deep in the Andes Mountains of central Peru, Jackson says the openness of the Wanka people reminded him of the "Macedonian call" the apostle Paul received in the New Testament.

After a six-hour drive over 16,000-foot passes in the Andes, members of Grace Community Church and Cambridge Church of Richmond, Va., stepped out of three four-wheel-drive vehicles in Huancayo, Peru.

It was late in the afternoon when the vehicles pulled into the parking lot of a

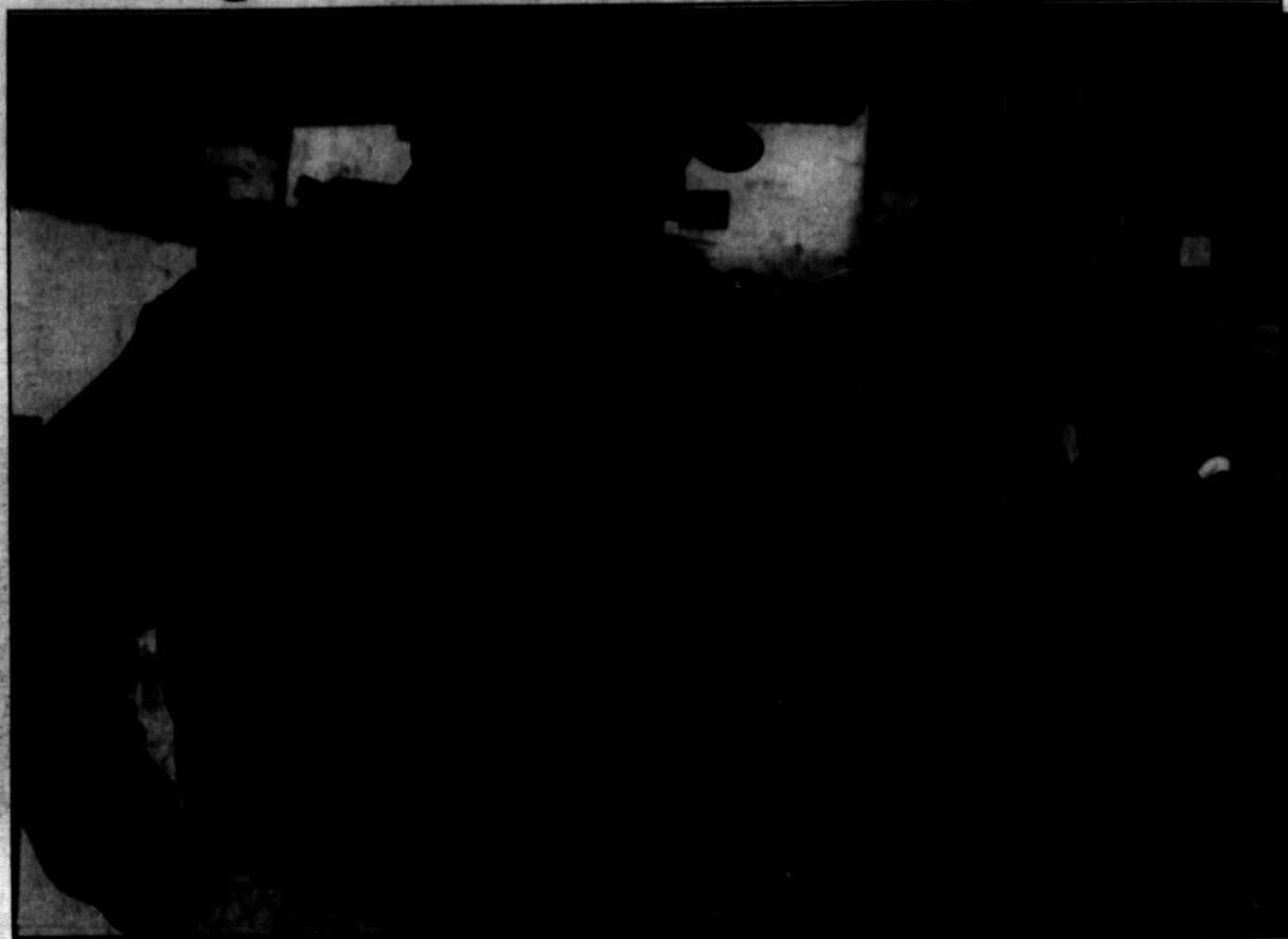
local hotel, but team members knew this was merely a stopping point on their journey. The next day they would continue their trek into the Wanka Quechua villages tucked away in the mountainous horizon surrounding Huancayo.

A Wanka Quechua boy sits sideways at his desk facing the front of the kindergarten classroom where Guy Holloway, pastor of Grace Community Baptist Church, uses his fingers to teach the children to count to 10 in English. With an elbow propped against his wooden desk and a hand in the air trying to keep up with Guy's counting, the puzzled youngster struggles to remember the words.

Guy didn't come to San Jose de Quero to teach the children numbers. When he first began preparing for a vision trip to Peru, he had no idea he would stand before a crowd of Wanka Quechua children, sharing the Gospel in a public school.

The crowd of children quiets as Guy starts telling them how he came to faith in Christ at a young age. "I was really humbled that God was there, repeatedly, before we were, and gave us a tremendous, wide-open door," Guy says. "I even wrote in my journal, 'These are not open doors; they're wide-open doors.'"

Larry, who regularly guides volunteer teams on vision trips through Peru and Bolivia, said the opportunity was an anomaly. "On a vision trip, it's highly unusual to get into the schools because the first trip is generally investigation," Larry says. "It's really about making a



MAKING INROADS — An elder of the San José de Quero community (right) invites Southern Baptist missionary Larry Jackson to bring future volunteer teams to his village, and specifically asks that they share their faith with the community. In November, the man, his wife, and his grown daughter were baptized along with three others. (IMB photo)

decision, making a commitment."

The two congregations intended to share the Gospel on the vision trip, but their primary goal was to research the area and the people group to discern whether the Lord was calling them to become strategy coordinator churches for the Wanka Quechua.

Strategy coordinator churches mobilize efforts to plant indigenous, self-sufficient bodies of believers among specific people groups.

"The strategy coordinator church concept gives the local church the opportunity of doing what, in the past, was relegated just to missionaries," Guy says.

"The missionaries play a very vital role now, but what they're really doing is being the coach and getting believers to be the players on the field."

Through the IMB's Rapid Entry Advance Plan (REAP), Baptist associations or U.S. churches like these two can adopt people groups in South America, filling in the gap where there is little access to the Gospel or no ongoing Christian witness.

Of the 699 known people groups living in the South America region today, only 48 have full-time International Mission Board missionaries serving among them. By adopting a people group, churches commit to send volunteer teams on a regular basis — usually three to five 10-day trips per year — while developing a strategy to reach those who've never

heard the Gospel.

"There is one IMB missionary for every 1.6 million people," Larry says, "so we need the churches in America to come forward and fill in the gap."

Following their initial vision trip through the Peruvian Andes, the team of nine returned to their churches to share their experience with fellow church members.

After months of prayer, both churches accepted the invitation and the challenge to serve as strategy coordinator churches among the Wanka Quechua of Peru. Trips they have made this year to show the Jesus film among the Wanka Quechua have yielded dozens of new believers in Christ and the start of a weekly Bible study.

In November, two dentists from their congregations spearheaded a dental clinic team, which prayed with more than 55 people who wanted know more about how they could have a personal relationship with Jesus. That week, six people that the churches and national believers have been discipling throughout the year were baptized in a mountain stream, including the community leader who greeted them with curiosity about their religion. Also baptized was his wife and grown daughter.

"To stay at home, that's what requires a call," Guy says. "In the Great Commission, God has already told us to go, and if I'm going to do other than that or less than that, I think that really demands a call. I think real often, we get that backward."

To learn more about becoming involved in reaching South America for Christ, go to samregion.org. Visit going.imb.org for general volunteer opportunities. Gifts to the Lottie Moon Christmas Offering provide vital support to the International Mission Board's more than 5,300 missionaries worldwide, including the Jacksons.



LOTTIE MOON CHRISTMAS OFFERING